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splinters by way of penance. He would be glad to obtain specimens of such stones for the Pitt-Rivers Museum in Oxford ; the blood, if possible, being allowed to adhere.

THE MAYA WORD PAX. — In my paper on the glyphs of Copan and Quirigua read before the A. A. A. S. in Brooklyn, August, 1894, and published in the last number of this Journal, I described the Maya word *pax* as meaning any instrument of music, and showed by a drawing what might be the parts of such an instrument. Dr. Brinton in his remarks referred to in my footnote No. 2, p. 238, positively identified the object as the drum, as it could be no other instrument. I did not use the term "drum" when at the blackboard, nor did I read it from my paper ; and I herewith desire to make the correction, giving Dr. Brinton the credit of first applying the term.

*Marshall H. Saville.*

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## LOCAL MEETINGS AND OTHER NOTICES.

NEW YORK BRANCH. — *November 9.* A meeting of this Branch was held at Columbia College, Dr. H. Carrington Bolton presiding. Dr. J. B. Dunbar made remarks on Indian prayer-sticks, showing examples collected by himself. Dr. Bolton presented an illustrated paper on the Porta Magica in Rome. Mr. R. Vilanova presented a curious type of Spanish drinking-vessel, describing its antiquity, and illustrating the practice of drinking with arm extended. The Secretary, Mr. W. B. Tuthill, showed several drawings of similar vessels now in New York, and remarks were interchanged on the usage in question.

BOSTON BRANCH. — *November 16.* The Branch met at the house of Mrs. W. B. Kehew, 317 Beacon Street. Dr. J. Walter Fewkes gave an oral account of the "Tusayan Cultus of the Dead." The information presented, of a character entirely new, was listened to with great interest, and will probably hereafter be printed in this Journal.

CAMBRIDGE BRANCH. — *November 6.* The Branch met at the home of Miss Fiske, 22 Berkeley Street, the President, Mr. W. H. Schofield, presiding, and listened to an address by Dr. John Fiske on "The Dispersion of Popular Tales." Dr. Fiske read tales of Irish, German, Russian, and Hindoo origin, showing their similarity. A large part of the Scoto-Irish lore, he thought, is similar to the German ; but this community occurs through many languages. The incidents of hundreds of stories are strikingly general in occurrence ; they are found repeatedly in the tales of utterly remote peoples. The stories of Aryan folk-lore, in his opinion, are made up of essentially the same motives as the more familiar and modern tales of Europe. It is a significant fact that in nearly all these tales common natural objects and phenomena are brought in ; thus the ass and the cock